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already in English somewhat Platonic, and makes such a rendering quite justifiable. The reader of these French translations of English classics can not but be impressed with the subtlety of language in the proper rendering of ideas; and he may wonder how often in the history of philosophy certain views have been adopted because of the words available for expression.

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JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE, July-August, 1920. *La sensibilité, l'intelligence, et la volonté dans tous les faits psychologiques* (pp. 1-57): FR. PAULHAN.—"Sensibility, intelligence, and will are not . . . groups of facts, well delimited and separated from one another, any more than they are products of three distinct metaphysical faculties." They are to be found everywhere in the life of the spirit. *L'imagination pure et la vie esthétique* (pp. 58-87): J. SEGOND.—"Esthetic life represents in its own fashion and implies in its work a kind of mathematics of quality . . . a kind of physics of quality . . . a kind of history of pure quality." *Matière et société* (pp. 88-122): M. HALBWACHS.—"An analysis in defense and clarification of the following definition of the working class: "the group of men who, in order to acquit themselves of their task, must turn themselves towards matter and pass out of society." *La Scolastique* (pp. 123-141): P. MASSON-OURSSEL.—"Through comparative study of occidental and oriental scholasticism seeks to show that scholasticism is not merely an episode but a necessary phase of thought. Oriental scholasticism like the occidental form possesses three chief characters: "the exposition of thought under the form of commentary, the dialectic method, and the belief in the value of systematization, with this corollary: the position of the philosophical problem as a classification of categories." *Analyses et Comptes rendus*. Ettore Galli, *Nel regno del conoscere e del ragionare*: R. GUÉNON. Columbia University, *Studies in the History of Ideas*: P. M-O. Irving Babbitt, *Rousseau and Romanticism*: P. MASSON-OURSSEL. E. Seillière, *Les origines romanesques de la morale et de la politique romantiques*: P. MASSON-OURSSEL. Th. Ziehen, *Lehrbuch der Logik auf positivistischer Grundlage, mit Berücksichtigung der Geschichte der Logik*: P. MASSON-OURSSEL. Léon Daudet, *Le monde des images*: FR. PAULHAN. J. Varendonck, *La psychologie du témoignage*: P. MASSON-OURSSEL. J. Varendonck, *Recherches sur les sociétés d'enfants*: E. CRAMAUSSEL. Pierre Dufrenne, *La réforme de l'école primaire*: E. CRAMAUSSEL. *Revue des périodiques*.

- Durant, Drake, Arthur O. Lovejoy, James Bissett Pratt, Arthur K. Rogers, George Santayana, Roy Wood Sellars, C. A. Strong. *Essays in Critical Realism: A Coöperative Study of the Problem of Knowledge.* London: Macmillan & Co. 1920. Pp. vii + 244.
- Foster, George Burman. *Christianity in Its Modern Expression.* (Edited by Douglas Clyde Macintosh.) New York: The Macmillan Co. 1921. Pp. xiii + 279. \$3.75.
- Hollander, Bernard. *In Search of the Soul, and the Mechanism of Thought, Emotion and Conduct: A Treatise in Two Volumes containing a Brief but Comprehensive History of the Philosophical Speculations and Scientific Researches from Ancient Times to the Present Day, as well as an Original Attempt to Account for the Mind and Character of Man and Establish the Principles of a Science of Ethology.* London: Kegan Paul, Trench, Trubner, & Co. New York: E. P. Dutton. No date. Pp. 516, 361. \$20 per set.

NOTES AND NEWS

A MEETING of the Aristotelian Society was held on February 7, Lord Haldane, vice-president, in the chair. Professor R. F. A. Hoernlé read a paper on "A Plea for a Phenomenology of Meaning." The task of a phenomenology of meaning is to collect and examine all types of empirical situations in which signs function and meaning is present. This is the more necessary as all the higher activities and all control of social organizations depend on the use of signs. Yet current theories are fragmentary and one-sided. This is shown by an examination of the theories of F. C. S. Schiller, B. Russell, Lady Welby, C. S. Peirce, G. F. Stout, A. Meinong, and E. Husserl. A clue to a completer theory may perhaps be found in the distinction between the *indicative* and the *expressive* function of signs. We have the pure indicative function when the existence of *A* enables us to infer the existence (or non-existence) of *B*. We have the pure expressive function when an agent makes, or utters, signs. The two functions are curiously interlaced in intersubjective intercourse. The distinction, however, requires to be further tested by application to various kinds of non-verbal signs, to symbolic actions, and especially to the functions of sounds in music.

THE Department of Psychology of the University of Oregon announces that it has met all requirements established by the Faculty of the University, concerning library facilities, laboratory equipment, courses and scholarship, and is now authorized to offer work for the degree of doctor of philosophy.